

A boke

of prayers called þe or
dynary fathyon of good
lyuringe.

Mathewe. vi.

CHeke fyre the kyngdome
of god: And than all thynges
shall be layde before you.

CHe that wyl lyue wel (sayth
saynt Hierome) muste
pray at nyghe and
in þe morwyng
at the leſt.

CVM PRIVILB
gio ad imprimendum
solum.

ORDYNARY.

THIS lytell treatise is made for
the erudicion of the simple, and
yonge babes of god. And yet nat to be
dispised of the great clerks, & myghty
ydel loubers: þiue here in earth lyke
as hogges do i wodes: whiche goeth
vndet þ crabbe trees, and eate vp the
crabbes þ lye vpõ þ grounde, & never
loke vp to the tre from whens they fel
but wander on, sekyng vpõ þ grounde
for mo, eyn so do these ydel loubers, þ
deuoure þ gyftes of god, & do receyue
innumerable rewardes & benefites at
his handes: and yet never loke vp to
gyue him thankes: but lyue here in
earth ydelly, & wretchedly (as I may
say). This lytell boke therfore shal
be to put them in mynde of a peace of
theyr dutye. And to exhorte ihē to vse
an ordinary fassyon of prayenge be-
cause they shal nat forget theyr dutye
vse therfore prayet at nyght & in the
mornynge all busynes layde a syde.

The

OF LYVYNGE.
 ¶ The exhortacion to
 the reder.

¶ Ost crysten reder I wyll exhorte
 the to thye thynges (that is) pray
 se god, feare god, and loue god, auoyde
 synne, and folowe vertue, auoyde I
 saye all synnes and the occasyons of
 thē. And specially those abhomynable
 synnes which aske for vengeauns be
 fore god, as abhomynable Sweryng
 and blasphemynge the name of god:
 Deceyuyng the infaunt, the wydowe
 and the poore man wylfull perury or
 procuremente of any mannes deathe
 wrongfully: also synne agaynste na-
 ture called the dumme synne: or wyl-
 lyngely to procede and contynue in
 synne contrarye to the inspyracyon
 of god: these be to abhomynable to be
 spoke of: vse therfore vertu & meanes
 to attayne grace (which be these.)
 ¶ Repentaunce, prayer, restitucyon,
 reconyslemente, almes and fastynge,
 ¶.ii. and

ORDYNARY.

and specially to exersyce that vertue
which is contrary to the synne where-
in ye are mooste corrupted (as shalbe
declared here after) but nowe to re-
tourne to my p. rpose of prayng
god & scaryng him: Let vs consyder
the cause of oure creacyon howe that
god hath created vs lyke to his owne
Image and hathe gyuen vs a soule
wyte, reason, & vnderstandinge more
then he hathe done to other beastes.
And why hathe he created man thus
verely nat bycause he shuld only eate
and dynke and slepe, and take his
pleasure in this wrolde lyke a swyny
or a best, or that he shulde gather the
goodes of this wrolde togyther: and
sryue with his neyghbour for þe giftes
and benefytes that god hath sent: the
lyke as dogges do the fyght for a bone
whiche they mayster hath cast them:
or that he shulde onely folow, or occu-
pye his crafte & scyence what so euer

it be

OF LYVYNGE.

It be (be it neuer so lawful) and do no-
thyng els: nay god ordayned nat him
therfore: but he gaue him wytte and
reason becaule he shulde prayse hys
lorde god (as the angels do) and gyue
him thankes for all hys benefyces:
And therfore he gaue vs this cōmaū-
dement: Remember to kepe holy thy
Saboth daye: as who shulde saye thou
shalt honour me: I made the therfore
this is the cōmaūdement of god which
yf we marke wel we may perceyue the
cause of our creacion. Let vs therfore
prayse and magnyfye oure lorde god
as our dutye is: and lyue in the feare
of him, let vs feare him (I say) for he
is the lorde of power: whiche vitterly
abhoūteth synne. As it appereth in þ
he banished Adam from the ioyes of
paradyse bycause he agreed to þ sinne
of Eve. Also he caused almost þ hole
worlde to be drowned at Noyes floud
for synne. And at another tyme he cau-

A. iii.

sed

ORDINARY.

sed fyre & brymstone to rayne downe
from heuen vpō the cytyes of Sodoma
and Gomorrah for theyz wykednes.
And so the people ther were brenē &
the cytye sank into the see : yea truly
god hated synne so muche , that when
chyst beyng in the bosomme of his
father dyd praye hym to be fauorable
and to forgyue the synne of the wold
yet he wolde nat be intreated, but cau-
sed his onely sone chyst to come dow-
ne into the wold: and to take mans
shape vpon hym . And to suffre deth
(he beyng without faute or synne)
for to redeme vs wretched synners :
so straughtly dothe god loke vpon syne
therfore let vs feare hym & loue hym :
Let vs loue hym (I saye) because he
made vs and created vs lyke to his
owne Image, & spared nat his onely
sonne chyst for our sakes , but sende
hym downe for to make vs fre and to
redeme vs: whē as our synnes coulde
nat

CF LYVYNGE.

nat be taken away by any other mea-
nes: but onely by hym þ was without
sinne. And let vs loue hym also becau-
se he taketh vs nat awaye at þ woxste
out of this p̄eset lyfe: but suffreth vs
to liue that we myght repente. and let
ne to knowe him: it is he also þ preser-
ueth vs. And dayly gyuech vs meat e
and drynke & al thynges necessary to
our lyuyng: when we be synners & do
nothynge deserue it, yet dothe he preser-
ue vs then & holdeth his holy hande
ouer vs: or els the deuyl myght teare
vs in pece as we go, or we myght
syncke into the earthe for our synnes
(as we be wel worthy) but onely that
god is moxe mercyfull to vs then we
do deserue, let vs therfore prayse him
& loue hi for his great fauour & mer-
cy shewed to vs so many waies. As in
þ he hath redemed vs by his onely so-
ne Iesu chyſt. And also hath apoyn-
ted þ þ ſelue ſaine chyſt our merciful

Amen.

Lord.

ORDINARY.

lorde (which suffred death for vs (shal
be our iudge at the great daye of iud-
gemente (here is comforde) who can
dispayre, or what herte wyll nat be in-
flamed nowe to loue god. And to mag-
nifye him and thanke him for all his
benefytes. And to kepe his lawe eu-
er very pure loue, consyderynge hys
greate mercy and loue towarde vs so
many wayes, or who wyll nat feare
him consyderynge the thynges before
reherled: therfore yf thou haste eyther
eyes to rede this, or eares to here it
and understandynge for to perceyue
it, then consyder who hath gyuen the
these giftes. And who may punishe þ
sodaynly, and take the away agayne
consyder therfore the goodnes of god
and cause of thy treacion. And prayse
him contynually. And folowe the ex-
ample of holy men, as Dauyd, Job,
Danyell, & dyuers other whiche vsed
customably to make their prayers vnto

OF LYVYNGE.

to god at dyuers tymes bothe in the daye and in the nyght, bycause they wolde nat forget they; dutye towarde hym. As Dauyd sayth Psal. 42. My herte was troubled at mydnyght, and I called vpon the lord, and watred my bedde with y teares of myne eyes (Also he sayth) Psal. 54. I wyll crye to god. And my lord wyl laue me, at nyght and in the morynge & at myd=day shal I pray hertely vnto hym that he maye here my voyce. Lo here Da=uyd doth prescrybe thre solempne ty=mes whan a man ought to praye: Als at nyght whā he goeth to bedde, in y morynge when he ryseth, & at myd=day when he goeth to meate. Danyell also the prophete vsed to pray thre ty=mes in the day, at whose example the churche dyd ordayne the thre houres which be songe or sayd at this present daye in the churche after pryme. And therof the thre houres toke theyre be-

A. v.

gynnyng

ORDINARY.

gynnyng with diuers other examples
whiche were to long to reherse: but let
vs take an example at the fo^r to serue
god in prayer twylse a day at y^e least, y^e
is at euening & morwynng (al busyness
layde a syde) accordyng as I haue ex-
horted you before. And it were conue-
nyent that we shulde also gyue than-
kes vnto hym at our meale tynnes, to^r
who wyll gyue a man his dynner. And
wyll nat loke to be thanked of hym for
it, or who wyll gyue a chylde but an
apple, and loke nat to haue thankes
for it, muche mo^re arre we bounde to
thanke and magnyfie our lo^rde god
that fedeth vs dayly, and asketh none
of our goodes for it, who dar therfore
sytte downe at his table. (excepte he
be worse then a best) and eate of the
meate that god hath sente, & nat giue
him thankes for it: or who dare ryse
in the morwynnge and loke vpon the
bygght sone whiche god hath created
for

O F LYVYNGE.

for to gyue lyght vnto vs, & wyll nat
 thanke hym for it: or who darre go a-
 bode in the wold amongest his ene-
 myes, and amouge the temptacyons
 of the deuyl: And wyl nat call fyoste
 vpō god for helpe: or who dare go to
 bedde at nyght (lyke a beast) without
 thankes gyuyng to god, for suche be-
 nefytes as he hath receyued that day
 and for suche dangers as he hath es-
 caped: yea and also knoweth nat, whe-
 ther he shall lyue tyl the next morowe
 or no, let vs therfore repēt euery hou-
 re & call vpon god for mercy, & truste
 onely in hym. And let vs take an ex-
 ample at these holy fathers to vse an
 ordynary fasshyon of prayeng becau-
 se we shall nat forȝet our dutye. And
 chesely, let vs folowe the example of
 our mayster chyſt: VVhiche prayed
 vnto god his father dyuers tymes in
 the mounte olyuete, and also when he
 made his last soper, & dyd institute þ sa-
cramēt

ORDINARY.

1

reamente of his moste blessed body he
bothe prayed and gaue thankes to
his father in heuen. And also he com-
maunded his discypples and apostels
to pray contynually lest they shuld be
led into temptation let vs therfore fo-
lowe both his example & comaunde-
mentes, yf we wyl be called his discy-
ples or cristen men. And let vs nat
leade oure lyfe lyke beastes, but lyke
men and remeinder (as I sayde fyfth)
the cause of our creacyon: and use an
ordynary fasshyon of prayenge. And
although that I haue appointed thre
tymes in the day for prayer: as in the
mornynge: at mydday: and at nyghte
as tymes most conuenient, and appro-
bated by Dauid & other holy fathers
yet wolde I that euery man shulde
pray as ofte as he is moued in spypye
& nat to deferre it to these thre tymes
onely: noz agayne I wolde nat that
any man shulde thynke that I wolde
bynde

OF LYVYNGE.

bynde him of necessyte to these thre tyme
nes a day: as to a thyng which may
nat be leste vndone, vpon Payne of bet-
ter dainnacyon (nay truely I wolde
nat haue any man so scrupulous) but
yet I wolde nat haue them leaue it
vndone, specyally at nyght and in the
mornynge. And although þ I oughte
nat to teache other men: but haue moche
nede to lerne my selfe: yet I maye ex-
horte them as one cristian man shulde
do an other: for as this ordynary fal-
shyon of prayenge. And suche other:
trustyng that by my exhortacyon they
wyl nat do þ worse: but rather amende
and procede by lytel and lytel to most
parfyte perfeccyon: to whiche he brynges
vs all: that lyueth & reygneth woldes
without ende. Amen.

CIn the mornynge blesse
the and say thus.

Blessed

ORDYNARY.



Blessed be the name of the father, the sōne, & þ holy gōst nowe & for euer moxe
 And blessed be the father of heuen that made me: &
 blessed be his sonne Iesu Chyſt that
 redēmed me, and blessed be the holy
 gōst that p̄ſerueth me: to thē th̄e as
 to one god and one power, whiche is
 my lōrde and god, in whom I trusste
 be all honoꝝ and prayſe, wōlde with-
 out ende Amen. Our father whiche
 arte in heuen, &c.

C And then ſaue this prayſe
 folowynge.

O Lōrde I thanke the for all thy
 benefites: & for that thou haſte
 p̄ſerued me alyue this nyght and
 b̄rought me forthe to the begynnyng
 of this day: beholde therfore lōrde I
 enter into it, all thynges to do accor-
 dyng

OF LYVYNGE,

dyngē to thy wylle & pleasure: kepe me
loode and defede me, and ledē downe
thy holy spryte for to istrucie me that
I may lyue this day in thy seruyce.

An other prayer for mōninge.

O Lorde my god most myghtē and
mercyfull haue mercy on me
wretched līner, lorde I say whiche art
the most hiest power, to whome al po
were be subiecte bothe in heuen and
in earth, and knoweth the secreteſ of
our hertes, to the O lorde do I cal v=
pon for helpe, dysyngē þ to strenght
me this day, agaynst al þ temptacions
and assaultes of the deuyll and the
worlde, and to confygne me with thy
pryncipal spryte, that I may cōtinue
thys day in thy seruice: gyue me ther
fore lorde these gyftes. Gyue me the
herte that may repente: the wylle and
desyre

ORDINARY.

desyre to haue knowlege of thy lawe
and comauementes, the eares that
wyl be redy to here the, & nat the wyl
de: the eyes that shall beholde ryght-
wysenes and regarde the pooze man:
the handes (I say) that shal worke no
euyl, the mouth in which shalbe foude
no deceyte, þ tongue þ maye euer shewe
forth thy prayse, to whō be all honour
and gloriþ by the mouthes of all men:
wylde withoute ende. Amen.

CAlso say this prayer.

Lode behold me þ am thy handy
worke, & put forth thy helppynge
hande vnto me.

And when ye haue sayd thus, the
go aboute youre wordly busynes, re-
membryng alwayes this great and
special comauement of god (which is)
CThou shalte nat do noȝ go about
to do þ thyng to an other, which thou
woldest

OF LYVYNGE.

woldest nat haue done to thy selfe.
Remember this well, yf thou des
syde to be sauued.

CAt nyght say these prayere
folowynge.

AT nyght knele downe on thy
kneys & make thy confession to
god: and alake hym mercy, and repente
truly in thy herte.

Repentaunce.

TRUE repentaunce is to lament & be
lorr for thy synnes, & bittely to
forsake the, & never to use the agayne
But to vse and practyse þ virtue
which is contrary to the vyce wherun
ye arre most corrupted.

WAs contrary to couetousnes, make
restitucion agayne out of hāde wher
as ye haue done wronge, & dispole the
residue of your gooddes lyberalp to
the poore.

W.L.

Con.ca

ORDYNARY.

Contrary to swerynge, vse rather scilens & lerne to vse sobernes and pacyns. Contrary to malyce & wrathe, vse pacyns & shewe loue & gentylnes bothe in worde & dede & forgyue, remebyngē þ chyst dyd forgyue & suffered paciently the wordes of the Iewes: yea he suffred death w̄ongfully amonge them.

And thus in euery degré of synne, vse and practyse þ vertu whiche is contrary to þ synne wherin ye arre moste corruptdd. And so by vertue ye shall ouercome byce & synne: for it is the best meanes that can be deuysed to bryng a man to perfyte lyuyngē.

CHere folowith a prayere to be sayde at nyght after confession made and true repentaunce had.

CThe prayere of the penytent

D ho

OF LYVYNGE.

O Heuenly father & creatour and
maker of all thynges to whom
bothe heuen & earth is obedient. And
to whom the algels do seruyce & do
syng with a contynuall voyce, Holy
holy, & most holy lord god of power
callynge the euyn so, for thy great po-
wer & almyghtynes wholie excellente
majestye no thought nor tongue of
men or angels can expresse. Now whe-
I haue sinned agaynst the, & do reme-
ber with my selfe, what a lord of po-
wer I do offend, with my great and
numerable synnes: then I abhorre
mine owne folisshenes. And also whe-
I consyder howe gentyll & louyng a
father I haue forsaken. I viterly dis-
pyse my madnes, & great vnykynnes
And whan I beholde & se frō what &
howe blessed a lyberte my spypye is
banysched froin(which is the ioy & I
was wonte to hane. In the my lord
god) and nowe in what a myserabte

B.ii. case

ORDINARY.

case & bondage of mine & the deuyll I
 haue w^rapp^eo my selfe in : then am I
 al rogyther my scontented w^r my selfe
 and so e troubled in my cōscens. And
 haue no thyng^e els before myne eyes
 but hell, & desperacyon : for then my
 cōscence trembleth & feareth much
 the greate Justice of god (whiche in
 deade is inuitable) and no man can
 escape it. But yet contrary w^r se on the
 other side : when I beholde lord thy
 unmeasurable loue & goodnes toward
 makynge. And thy mercy wherin(as
 the p^rphet^s do testifie) thou dost passe
 & excede. Which sadylt , I w^rll nat the
 deathe of a synner : but rather that he
 shulde lyue & be conuerted. I therfore
 remembryng thy greate kyndenes (al-
 wayes shewed vnto vs) and these thy
 most gentyl wordes: do saye vnto my
 selfe. A w^reche (that I am) why haue
 I offended so mercytull a lord: and
 therat I am halfe astoned agayne &
 Dyls-

OF LYVYNGE.

discouerte in my selfe. But the cometh
into my mynde a nother swete saynge
of thy mouth(which saydest) That in
what houre so euer the synner dothe re-
pente: I wyll no more remember hys
unkynnes. And therwith I am so
muche conforstyd agayne: that I am
compelled euen to meruaple and lay
with my selfe. ¶ the wonderfull loue
of god towarde vs for his mercy is
without ende. And then I saye vnto
my selfe: why shulde I be in dispayre
to haue remyssyone of my synnes at
his handes: whiche in the tyme of my
noughty lyuyng hathe preserued me
that I myght lyue & lerne to knowe
him. And nowe of his owne mere mo-
cyon calleth me to repente bycause
he delyteth in me and wolde haue me
saued: so truly he hathe great delyte
and comforthe. In a repentant synner
that cometh vnto hym as he hath de-
clared vnto vs, by manye parables:

B.iii. 28

CRDYNARY.

As in the x. Chapter of Luke by the parable of the woman hauyng ten goses whiche yf she lose one: then she lyghteth a candell and seepeth the houise and seeketh dylygently: yll she haue founde it she calleth in her neyhbours and louers: saynge my frendes reioce with me For I haue founde the grote agayne that I lost, cuen so lykewyle moxe ioye and reiophysinge shalbe in heuen ouer one synner þ repeteth: then ouer nyvety þ nyne iuste þsons þ haue nat offeded. And lykewyle it is let furth in the parable of the hundereth shepe þ were lette vpõ the hyll for to go to seke one shepe þ was lost: with dyuers other parables: but it is most expelly sette forth in the parable of the prodygall sonne whose Image I vitterly recognyce þ konwlege in my selfe for unhappely lefte I. So louynge a fathur unthypkely myspeding his substance and

OF LYVYNGE.

and gyfes. And whyles I do felowe
syll the carnall desyres of my owne
wyll: utterly forgetynge, lorde thy pre-
ceptes. I do tomble my selfe all to gy-
ther in the seruitude of vyce: And so
I beyng blynde & voyde of all vertu
brought to extreme pouerte can nat
se whether to fle. But vnto hi agayne
that I dyd for sake for he is the lord
of power & father of mercy. Yes tru-
ly I am vnworthy lord to be recey-
ued of the. O; to lyfte vp myne eyen
vnto the: or þ I shulde call the by the
name of a father: but I most humbly
beleche the to loke gently towatdes
me with the eye of thy mercy: for thy
gentyl loke & the inlypacyon of thy
spypye is of suchē strength þ it reuyp-
ueth a synner beyng deade. And it re-
storeth a like man to his helth againe:
For truly in þ I am dyspleased nowe
with my selfe and do perceyue myne
owne faute. I must nedes referre it

B.iii.

buto

ORDINARY.

Unto the: for it cometh of the grace.
 And nat of my selfe for I beyng long
 blynde & wanderynge farre out of the
 ryght way: thou hast wyt safe to loke
 towardes me and to restoore me my
 ryght agayne: that I may se nowe &
 pceyue in what case I am. And what
 daunger I haue escaped: And w what
 myschefes, & troubles. I was laden &
 cubred withal: I therfore lord beyng
 an unthryfty seruant and worthy of
 muche punysshement. Am nothyng e
 worthy to be honored & regarded lyke
 a sonne, no; I wyl nat desyre it, but it
 shalbe suffycyent for me. Yf it wolde
 please the of thy goodnes but to ad
 mytte me into thy seruyce. And to ac
 cepte me amongest the sympleste and
 lowest soze of thy seruauntes: that I
 may attayne to Saluacyon throught
 thy mercy: for in thy holy place there
 be many mencyon places or seates.
 And it shallbe suffycyent for me yf I
 maye

OF LYVYNGE.

may but syt at the feete of thy blessed
seruautes : haue merci therfore on me
my lord and fader , for I do bitterly
abhorre myne olde corrupte lyfe. And
am come nowe for to dwell with the.
And I will never for sake the agayne :
But wyll contynue in thy seruyce all
the dayes of my lyfe . And I wyl for=
sake all the pompes and pleasures of
this woldē & al the delceiptful wayes
that I haue vsed . And wyl nat be af-
fained here in this woldē to liue af-
ter a pore sorte : and to be acumpted a
mongest þ most abiecc & sympleþ: so
that I may wynne euerlastynge ho=
nor with the to whom be al prayse &
gloþy nowe & for euer moþe . Amen

C The prayere of Salomon .

O Lordē great ryches : oþ extreme
þ pouerþe gyue me nat: but þuyde
for me in the meane: accoðinge to thy
B.V. wylt

ORDYNARY.

wyl & pleasure for by hauyng the one
I shall forget the, & by hauyng the
other I shalbe dynuen to forſake the.

CPrayers to be ſayde at messe tyme
in the begynnyngge ſay thus
at conſiteor.

O Lorde I am nat worthy to enter
and coine into this noble house
of thyne whiche is þ house of p̄ayer :
but lorde beholde I coine as a penyēt
ſynner I do ſaye with the publycanē
Lorde be mercyfull to me a ſynner : for
I haue offendēd the many wayes and
am nat worthy to lyfte vp myne eyes
into the : not to lyue vpon the earthe
but lorde be thou mercyfull vnto me a
ſynner accordynge to the greate mercy
and I wyll confesse my ſyunes vnto þ
which yf I wolde I can nat hyde fro
the : for thou arte þ lorde of power þ
knowest the ſecretes of our hertes :
haue mercy therfore on me, O Lorde
accor.

O F L Y V Y N G E.

accordinge to thy great mercy and let
me nat cast awaye þ thyngē throught
my wretchednes : which thy almyghty
goodnes hath created & redemeid: but
forgyue me lordē and sende thy holy
sp̄yte into me : that I may kepe thy
lawe and commaundementes.

C A prayer to be sayd at the sacramēt of messe.

B Lessed & prayed be the father of
heuen þ set downe his onely sōne
Ch̄yſt for to redeine vs. And blessed
be our lordē Jesus ch̄yſt þ ſhedde his
blode for our ſakes. And hath leſte
his body here amonqe vs in fourme
of b̄eade & wyne. As a pledge for to
wittneſſe vnto vs : þ he hathe bene all
redy here in the worlde & hath ſhedde
his blode plenteouſly for our redemp-
cyon. Therfore O father of heuen I
praye the accept his deathe as a ſufficēt
oblaciō

ORDINARY.

oblation and satystactyon for my synnes. And let his passyon betwene thy iudgemente and my soule. And loke nat vpon my synnes: but haue mercy on me for his sake, and lende thy holy spicite into me: that I may kepe thy lawes & commaundementes. Amen.

CWhen ye do kylle þ par say
thus to your selfe

OLord gve me grace to forgyue
myne adueriaries frely for thy
sake: þ I may kylle worthely togither
w my neyghbours in þ holy kylle of
charyte accordyng to thy comauement.

CWhen ye take holy breade say
thus to your selfe.

Like as ther be many graynes of
corne in thys bred: eyn so be we
al membris of one bodi our lord Jesu
christ: in whos there was never malice
nor contrauersyfoud: let vs therfore
agre togþher as the members of one
body

OF LYVYNGE.

body. And so take b̄ede louingly toḡher. Amen.

C When ye take holy
water say thus.

B Lessed and prayſed be our loſde
Ieſus ch̄iſt whiſt hath waiſhed
away our ſinnes in hiſ blode: And iſ
mercypfull to vs for euer.

C The holy water alſo iſ a token of
our Baptyme.

C Grace to be ſayd be
fore meate.

L Et vs eate in the name of þ loſde
and ſatylſye our body temporally
with ſuche meate as he hath ſente.

C The anſwere.

A And let vs deſyze hym lyke weſe
to ſatylſy our ſoule with þ gyfte
of good lyuyng that we may be euer
C. i. as

ORDYNARY.

as redy to all good woxes: as we be
nowe to our meate.

Grace to be sayde
after meate.

THankes be to our lord god: that
hathe sente vs thus.

C The answere.

And let vs prayse hym that cau-
seth bothe fisshes to lwymine in
the water. And beastes to lyue on the
earth for our sustenaunce: to hym be
prayse and glory for euermore. Amen

CA prayer to be sayd of a syke
man at the poynte.

C death

O Lord I thanke the: for þ thou
hast preserued me from al soden
death. And hast gyuen me nowe this
syckenes and knolege of my death: &
ende: that I myght repente & beleue
and

OF LYVYNGE,

and trust in the my lordē god: whiche
art mercyfull and dost all thynges for
the best: for I knowe that thou louest
them: whom thou dost chastyse. And
I thāked the ȳ ȳ hast gyuen me know
lege and faulthe in thy lone Iesu chryſt
by whom I knowe that I shall be saued
euyn aswell as the thefe was, or Mary
Magedelyne: or any other creature
whiche were synners aswell as I am.
I wyll therfore lordē syngē furth thy
prayse: come forth nowe all people &
say with me: let vs reioyce in the lordē
our sauynge helth: and lette vs prayse
him in psalmes and cantycles.

¶ For he is the great lordē: And is
aboue all goddes and wyll nat caste
away his people.

* for he hath loked from his hyght
holy place aboue: yea he hathe loked
from heuen into earth.

* That he myght here the greuous
lyghes of the penitēt: and ȳ he myght

C.ii. saue

ORDYNARY.

saue and deliuer the chyldren of the
that were lost.

Let vs therfore prayse the lord :
And saye that he is good vnto vs : for
his mercy is without ende.

He hath nat done vnto vs accordyng
to our synnes : noȝ he hath nat
rewarded vs accordyng to our wyc-
kednes : but as the father shuld haue
mercy ouer his chyldren: euen so hath
the lord taken mercy vpon vs that
loue hym and here hym.

For loke how far dystaunce there
is bytwene þ East & the west . And so
farre hath þ lord set our lynes frō vs
Let vs therfore praise hi continual-
ly : þ was borne of the vrgyn Mary.
And suffred death for vs so mercy-
fully: and ascended vp into heuen so
gloriously .

Co prepare a waye for vs and to
be our medyatour : contynually be-
fore god the father .

End

OF LYVYNGE.

2 And wyll be our iudge at þ great
daye of Judgemente: to iudge vs in
mercy is his intente.

3 Into his handes therfore I com-
mitte my soule:trustyng onely in the
father the sonne and the holy gost:to
whom be all prayse and gloze nowe
and for euer moxe. Amen.

¶ Here after foloweth rules of
wyldome & vertue. xx. in nōber.

1 Make thy p̄ayer to god,wyse in a
day at the leasie.

2 ¶ Auoyde ydelnes, & be alwayes
occupied in some honest busynes or
studye.

3 ¶ Be obedyent to kynges & p̄inces:
and to theyr offykers.

4 ¶ Here muche but be nat rasshe
thy selfe in spekyng.

5 ¶ Use soberenes & huinlypte, and
thou shalt be called wyse.

6 ¶ Rebuke lyght & wanton p̄sōs
and spccially swerers.

C.iii.

Shewē

ORDINARY.

7. **¶** Shewe good example of vertuous lynyng to the people,

8. **¶** Order thy housholde quietly, & instructe them in goddes wordes.

9. **¶** If thou be called to promocion mynster Justyce: without brybes or false dissimulacyon.

10. **¶** Gyue faire language to all people: and specyally to poore folkes.

11. **¶** Be nat percial for fauour or lucre: nor agre nat to wronge doers.

12. **C**Get thy goodes truly: and spende them acordyng to thy degré mesurably.

13. **C**In pspervyte beware of pryde remeber thy olde estate: and lyue in the feare of god.

14. **C**Desyze some frende of thyne to tell the of thy fautes, and so shalte thou lyue suerly.

15. **¶** Here thy frende in wylsedome and mystrust euer thyne owne iudgemente.

An

OF LYVYNGE.

16 **C**In matters of wayght: be nat hasty in answerynge: but take respyte.

17 **G**o; of hasty answerynge pat aduerture repentaunce myght folowe but in proces of tyme commethe wyl-
dome and knolege.

18 **A**In aduersite forgyue and be pacient and trust to goddes helpe.

19 **S**tudye alwayes howe to be stowe thy tyme here: in this worlde to goddes pleasure.

20 **R**emember well thy last daye: and thynke often vpon death.

F I N I S.



55.3.40
2626a
¶ Impynted at London
in fletestrete at the sygne of the
Georg nexte to saynt Dunstons
churche by saynt Myddylton.

¶ * ¶

